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of the citizen, he descends from his Sinai, not to despise the mean things of the daily life, but now rather to see the God of the mountain-top in them, and to illumine all with the light that comes from within. He no longer sees with the eye of sense. For him nature is now bathed in the light that never was on sea or shore. The glory of setting suns, with all its splendor, is now to him only a dwelling-place for the universal spirit; the infinite variety of nature, only the garment we see Him by. The palpitating thought which *is* all, and in all, now finds in the spirit of man a responsive pulse. Blessed is the coming of that day. It is to sow the germs of this life of the spirit, to foster this into adolescence, if not maturity, that the university exists; to give food, nutrition of this kind, — to supply the spiritual manna which will never fail us in the wilderness-wandering of earthly existence, as each morning we rise to a new day. The discipline of this period is *self-discipline*. Such I conceive to be the three stages of education. These be brave words, some of you, perhaps, will say, but what guidance do they afford? By what cunning application can they be made to bear on the business of the teacher's life? The application will be apparent enough to others. Depend on it, principles are the most practical, the most potent, of all things. They are inexhaustible fountains of every-day detail.

S. S. LAURIE.

THE PRUSSIAN MINISTER OF INSTRUCTION ON FEMALE EDUCATION.

MINISTER VON GOSSLER presided over the tenth annual congress of teachers in high schools for girls at Berlin, at which about five hundred teachers were present. In his opening address, Herr von Gossler discussed female education in general, and stated that the chief difficulties connected with the instruction in girls' schools are two: "first, there are still a great many men and women who hold that a girl's character, and the emotional part of her nature, are the only things that require developing, but that the intellectual side may be left to chance; second, society is at present in such a state, that the question, 'What will become of our daughters?' is uppermost in the minds of the parents and of all true friends of the people. The serious nature of these problems has often led to attempts at introducing things into girls' schools which do not belong to them, and at putting girls in every respect upon an equality with boys. As Teutons and as Christians, we must ever hold that woman has equal rights with man, but on physiological grounds she is not the same in nature as man. Hence the aim of education should be to

recognize this diversity of characteristics, and to build accordingly. It must also be remembered that the school has no claim on girls for as long a period as on boys, — a difference which is based in part on the natural difference of sex, and in part on time-honored custom. The principles on which woman in Germany has been developed, and which are rooted in our nature, must be preserved and handed to our descendants as intact as we found them. Woman here, the centre of all Christian, humane, and ideal thoughts, is rightly considered with us as the centre of the home and the family. The best men and women of all times have always held that the well-being of a nation is based on family-life, on the home, and on woman. I say woman, for I do not mean specially the wife. Therefore our endeavors must be to hand down the nature of woman, with all the perfections inherent in it, unaltered to future generations. Woman belongs to the home, and must live for it: her share in art and science must always be looked upon as a secondary consideration. At a later period of the session, Herr Wübben-Oldenburg, director of a high school for girls, offered a resolution stating that the object of education for girls should be to train woman to be the helpmeet of man, intellectually as well as otherwise. He claimed that "this aim is not attained — often it is made impossible — through the increase in the number of subjects taught, which leads to superficial knowledge. Hence the subject-matter of the studies is to be restricted rather than extended. It might well lose in breadth in order to gain in depth. The school-course ought to remain as it was fixed at the meeting of 1873, from the end of the sixth to the end of the sixteenth year. The new plan of studies ought to be tried provisionally in Berlin, before applying it to the country at large. The results of the discussions seem to be that the number of school-hours, at least for the four lowest classes, should be diminished, the subjects now taught should be rearranged, and more time should be allowed for bodily exercise.

POLITICAL EDUCATION.

MR. FREDERIC HARRISON, the well-known English essayist and follower of August Comte, is president of the Social and political education league of England. He took for the subject of his recent presidential address 'Political education,' and spoke at some length. He referred to the great political excitement of the time, and pointed out that public opinion needs to be continually reminded, that, if politics is to be fruitful, it must be based on history, law, and philosophy. He